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JAPAN TODAY

also — Shintoism,
Civil War Centennial,
American Girl on a German Farm

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NATIONAL GEOGRAPHIC PHOTOGRAPHER JOSEPH BAYLOR ROBERTS

JOHN LAUNOIS, ABOVE AND COVER

Then came the Industrial Revolution in Europe and the United States. The West's search for new markets and Japan's interest in the new sciences developed together. The Orientals opened their doors to traders and sent men west to learn the technology of the foreigners. Power plants and shipyards rose.

In 50 years the Japanese turned their country from an agricultural land to a modern industrial state. Today, in a postwar resurgence, Japan's products, from cameras made in a Tokyo factory (top left) to handwork like the embroidery of an old man in Yokohama (bottom left), travel to world markets. The harbor of the modern city of Tokyo, above, bustles with ships from many lands. A new exhibit hall in Hiroshima displays the city's variety of industrial products: bug killers, canned food, elec-

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The Crowded, Busy Islands Called JAPAN

OUT OF THE SEA off the east coast of Asia rise the mountainous islands of Japan, oriental to the core, yet always with one foot in the occident.

Much of Japanese civilization comes from the Asian mainland. The Chinese taught their island neighbors to write, to use metals, and to build cities. To their own Shinto religion the Japanese added the ethics of the Chinese Confucius and the faith of the Indian Buddha which arrived via China.

Yet from the time of the first Western trading post in Japan, the islanders have willingly adopted the ideas of the West. A girl of Gifu, right, pastes delicate paper panels over bamboo frames to make old-fashioned Japanese lanterns. A television aerial tops her home. American westerns, with cowhands speaking dubbed Japanese, flood the air waves from giant towers like that in Tokyo, far right.

Many women still wear the traditional kimono and pour tea in a graceful centuries-old ceremony. But many also wear Western dress, and watch their sons play baseball.

The arc-shaped archipelago of Japan is part of a sunken mountain range that rims the north Pacific. The range includes the mountains of Alaska, the Aleutian Islands, the Kurils, Philippines, and Ryukyus.

Superimposed on the United States, Japan would scatter from the Great Lakes nearly to Mexico (see map at right). It consists of four main islands: Hokkaidō in the north, Honshū the biggest, Kyūshū to the south, and Shikoku to the southeast. Together these islands and adjacent islets cover 142,700 square miles—less than the area of Montana. But they hold 94 million people—140 times Montana's population.

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Japan Compared with United States in Latitude and Area

NGS MAP

Mountains cover most of the land, discouraging farming. So, like its European geographical twin, the British Isles, Japan helps feed itself by selling large quantities of industrial products abroad.

Suspicious of foreigners, Japan was a hermit nation until the mid-19th century.

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Modern Japan—Crown Prince Akihito and Princess Michiko, born a commoner, relax at the tennis courts. Their wedding flouted the centuries-old tradition of royal marriages.

and became the world's leading producers. Although nylon and rayon have cut the market, the Japanese look forward to expanding sales by finding new uses for the fabric.

Orchards, too, can use the hillier land unsuited to rice. Not a piece of fruit is wasted; while still on the tree, each one is wrapped carefully in tissue paper to protect it from insects and birds.

Like the Netherlands, Japan reclaims acreage from the sea—with the aid of Dutch counsel and experience. A dike is being built to cut off the bay east of Isahaya, northwest Kyūshū, so that it can be drained to create 18,250 new acres of farmland. Already draining is Japan's second largest lake—Hachirō Gata, in northwest Honshū—to provide 42,500 acres and an estimated 1,500,000 bushels of rice a year.

The northern island of Hokkaidō is often described as the nation's last frontier, perhaps the only place where overcrowded southerners can find room. Since 1952 the government has appropriated nearly 500 million dollars and resettled nearly 10,000 families from the southern islands in an effort to develop Hokkaidō's resources.

Here forests feed pulp mills. Small pastures support a few dairy farmers. Fishing villages nestle along the coast.

The protein other peoples get in meat, the Japanese get in fish. Situated in one of the globe's richest fishing areas, Japan leads the world in the size of its catch. Sardines, herring, tuna, swordfish, and shellfish abound. The woman on the cover dries cuttlefish in the seashore village of Atsunai on Hokkaidō. In a year the average Japanese eats 48 pounds of fish, seven pounds of meat.

Out of their rugged land the Japanese have built a prosperous nation. The picture at right sums up their position between East and West today. Performers in a Tokyo night club base this dance on an ancient bean throwing festival. L.B.

PHOTOGRAPHS BY JOHN LAUNOIS

trical equipment, machine tools, player pianos, rice harvesters, tennis rackets, toys, brushes, galvanized pails.

Japan manages to grow about 80 percent of the food needed to feed its big population. But it is not easy.

Only about 16 percent of the land can grow crops. Farms are tiny, averaging about 2½ acres. As a result of subdividing from generation to generation, many farm fields are no bigger than tennis courts.

To produce the needed food, the Japanese use every available square inch of land. Where no land lies flat, farmers have cut terraces into the sides of hills and mountains. The farmers above in the Kyūshū village of Hirata thresh rice on one of these terraces. Baskets made from the straw are containers for the grain.

Where flat land stretches, villagers sow all of it to crops and cluster their homes against the hills. Tiny spaces between houses hold vegetable gardens. Plants grow to the edges of roads, wasting no space on shoulders. Although few machines can function on such small farms, the Japanese use fertilizers and scientifically select seeds and crops, so yield per acre is higher than in most of Asia.

The Japanese, like most Asians, base their diet on rice, and every suitable piece of land is planted to it. Where rice will not grow, tea bushes climb the hillsides. The girl below picks the fragrant leaves at Uji on the island of Honshū.

Mulberry plants are cultivated and their leaves fed to silkworms. Because of careful feeding of the worms and control of disease, the Japanese marketed a high grade of silk

NATIONAL GEOGRAPHIC PHOTOGRAPHER JOSEPH BAYLOR ROBERTS

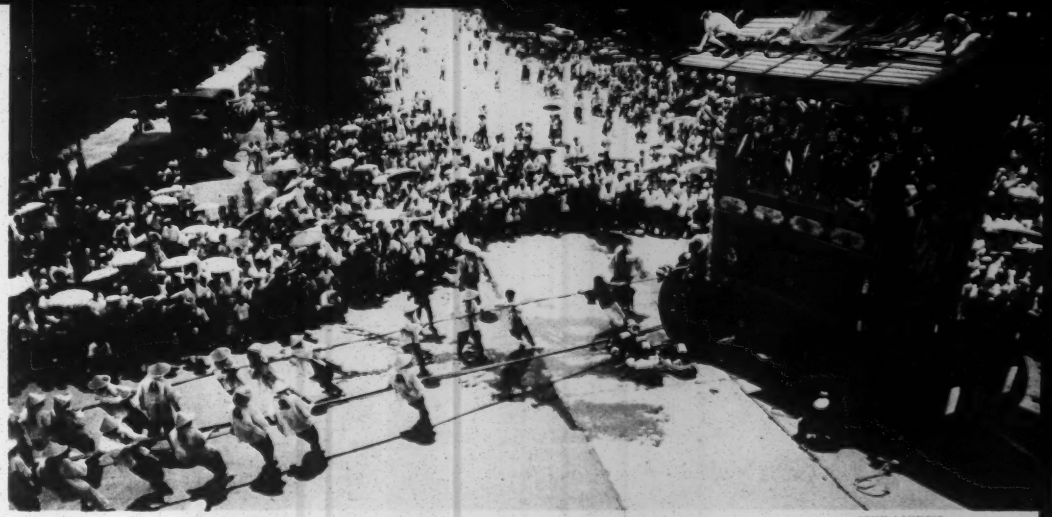
by the thousands ascend 12,388-foot Mount Fuji, Japan's most sacred mountain, to visit a shrine at the crest.

In addition to nature gods, shrines honor men. The Shintoist believes that all Japanese live in perfect happiness after death, but the man who contributed something outstanding to his country ranks with the gods. After every war the number of deities swells. Towns honor local heroes. Villages have their deified dead. Families worship ancestors before home shrines.

From this idea of deifying heroes evolved a cult of national patriotism. Last century the government turned it into something called Shrine Shinto—as distinguished from Sect Shinto, the religion. This state-sponsored Shinto, a doctrine of national loyalty, was required of all Japanese citizens, whatever their religious faith.

School children were taught that the Emperor, descended from the sun goddess, was divine. All students were required to learn the names of the 124 god-Emperors. Japanese were taught that the greatest joy in life was to die for the Emperor, that by doing so the ordinary man could achieve divinity. During World War II Japanese soldiers willingly rushed to certain death, their deification assured.

With Japan's defeat came American occupation of the country and the outlawing of Shrine Shinto. But Shinto as a religion lives on, even though Hirohito has denied his personal divinity.



JOHN LAUNOIS

The government decree that made every Japanese a Shintoist brought none of the shock such a declaration would bring in the West. Oriental religions do not exclude each other. Instead of changing the native faith, the Japanese plucked appealing aspects from other religions as they appeared. Confucius and his followers gave an ethical code. Buddhism gave the approach of reason. The typical Japanese is often Buddhist, Confucianist, and Shintoist at the same time.

In his daily life he follows the ethical teachings of Confucius. His newborn child he would take to a Shinto shrine for a religious service. When the child enters school he attends a Shinto shrine dedicated to a famous scholar. When he dies a Buddhist priest conducts the funeral.

Shinto is a joyful religion. The main themes of its prayers stress thanksgiving. Its rites, called *matsuri,* celebrate a good harvest or a planting, a good catch of fish, or a deification. They nearly always end with merrymaking, processions, songs, and dance. The float above, drawn through Kyōto by 40 costumed men, is part of one of these gay parades. L.B.

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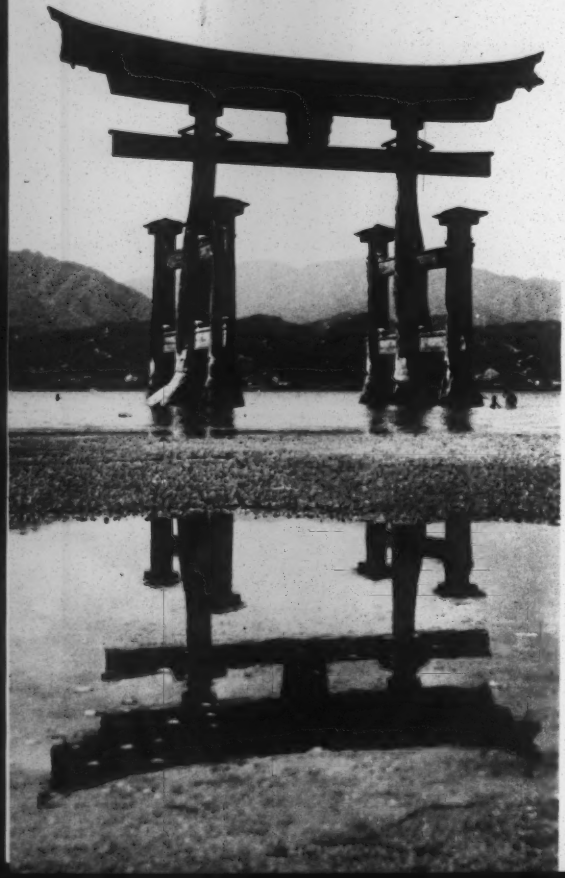

NATIONAL GEOGRAPHIC PHOTOGRAPHER JOSEPH BAYLOR ROBERTS

Religions of the World, No. 2

SHINTOISM

IN THE SEA beside a tiny Japanese island rises a tall arch. Sacred boats carry pilgrims through it to visit a shrine dedicated to three daughters of a Shinto god.

Such arches, properly called *torii,* have become as much a part of the Japanese landscape as mountains and valleys. The one in the picture, at Miyajima, is made of camphorwood. In towns engineers build them by slide rule, concrete, and steel. In the country one may see tree-trunk torii built by peasants.

Most shrines have three arches, some have two, all have at least one. To walk through is a first stage in purifying oneself. Like the cross of Christianity and the pagoda of Buddhism, the torii has become a symbol of a faith: Shinto.

It is the native religion of the Japanese, with some 50,000,000 followers. It had no single founder; has no fixed doctrine. It had no name until Buddhism swept in from China in the 6th century. Then the Japanese needed a name to distinguish their native faith from the foreign one. They chose *Way of the Gods.* The word is made up of two characters. *To* means way; *shin* means gods.

Shinto has no Bible. Its book of legends, the *Kojiki*—Record of Ancient Matters—was compiled in the 8th century to describe the origin and history of the Japanese. It tells how Japan's Adam and Eve, Izanagi and Izanami, looked from heaven on the ocean below. Izanagi dipped his spear into the sea and the salt water dripped from it, solidified, and formed the first islands of Japan. By washing his left eye, Izanagi produced the sun goddess, Amaterasu-Omikami (Great-Heaven-Shining-Goddess). She took over the rule of heaven and bequeathed earth to her grandson and his descendants, the Emperors of Japan. The present Emperor, Hirohito, is the 124th in line of descent from the first monarch.

Shinto was born during the earliest days of Japan. Like Hinduism *(School Bulletins* November 7, 1960) it began as a worship of nature. The Japanese believed that natural features—mountains, waterfalls, trees, rocks—were gods. They built shrines to honor them. They prayed for rain and good harvests, long life, good health, many children, and safety from earthquakes.

Unlike Hinduism, which evolved into something different as man's thought broadened, Shinto remained a nature religion. One can hardly walk through the country without coming upon a Shinto shrine, however humble, in a grove of trees. Pilgrims

and rye. From the garden they fill their pantry with fresh fruit and vegetables.

Sarah's goal was to learn a new way of life by living it. Three semesters of college German gave her a start in conversation with the Glasers, who spoke no English.

She pitched into the daily chores of this hard-working farm family. She did not work in the fields, but she took lunch to those who did. She helped with the canning and freezing of the garden truck.

When she returned to the United States she said about the people she had lived with, "I expected some big drastic differences. But we're really very much alike." L.B.

ERICH LESSING, MAGNUM

PHOTOGRAPHS BY NATIONAL 4-H CLUB FOUNDATION

Woman's work in Germany—The mailman in Nordheim (left) is a bicycle-riding woman. Sarah meets her at the corner, anticipating a letter from home. As Sarah traveled, she saw women shocking wheat. At the end of the day shining the Glaser family's shoes was her chore. In the evening, fun replaced work. At right Sarah and her German friends set off on motorbikes. Other times they strolled to the Rhine River, a mile-and-a-half away, or watched television.

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4-H Fraulein from Carolina

WHEN THE GLASER family of Nordheim, Germany, sat down to dinner, the soup course was as American as Harrellsville, North Carolina. Dishing it out was the girl who made it—Sarah Ann House, a 20-year-old from that town.

Sarah is a new kind of ambassador—one who functions in kitchen or living room instead of stately halls and protocol-ridden chanceries. Her job: to increase understanding of America abroad, and to increase understanding of foreign peoples by Americans.

ERICH LESSING, MAGNUM, RIGHT, NATIONAL 4-H CLUB FOUNDATION

Sarah is one of 105 young ambassadors who traveled last year under the International Farm Youth Exchange program, sponsored in the United States by the National 4-H Club Foundation. While Sarah and others like her were overseas, foreign youngsters lived on farms around the United States. One of the seven families with whom Sarah lived sent a son to stay with her parents in Harrellsville.

Sarah lived a month with Herr and Frau Heinrich Glaser and their children: Robert, 17, and Erika, 20. Like most farmers in southern Germany, the Glasers use every bit of soil. Homes and barns are compact units, leaving fields free for crops and grazing (left).

The Glasers grow sugar beets, wheat, oats,

...s, the Nation Remembers Civil War

unarmed merchant vessel *Star of the West,* which was trying to reprovision beleaguered Fort Sumter. The war began April 12 when Confederate batteries surrounding Fort Sumter began pounding it to submission to force the surrender and evacuation of its Union garrison from Charleston harbor.

The first skirmish occurred June 3 at Philippi, West Virginia. On July 21 two overconfident, almost lighthearted armies met head-on in a full scale battle at Bull Run, Virginia. From then on the war was grim—but not without humor. After the clash at Wilson's Creek, Missouri, August 10, 1861, a Confederate officer called it a "mighty mean-fowt battle," a description that might apply to the whole conflict.

But perhaps an appreciation of a war should list not bloody battles, but beneficial results. Like it or not, the Civil War was one of the few in history that proved something: It branded slavery as an intolerable institution and wiped it out. And it ruled out any notion of secession forever, assuring that the ideal of Union was stronger than any State or combination of States.

EDWARDS PARK, NATIONAL GEOGRAPHIC STAFF

As Americans tour the battlegrounds, they will take heart in the knowledge that the acts of carnage on these green fields did not divide the country—it was divided already. The Centennial will have succeeded beyond all hope if it makes us see that the dangerous acts are the ones leading to war—the cold march of events that can have no other culmination. R.G.

• This article begins the *School Bulletins* extended coverage of the Civil War Centennial.

NATIONAL GEOGRAPHIC PHOTOGRAPHER VOLKMAR WENTZEL

The glory . . . the scars . . . and the healing

The monument (far left) proclaims the bravery of Philadelphia lads who helped repulse Pickett's Charge at Gettysburg.

The ruins—shattered brick arches of a colonial parish church near Beaufort, South Carolina—stand as Federal raiders left them in 1865.

The forgotten cannon, which boomed in anger at Fort Moultrie, South Carolina, now rests beneath a flowering bush and offers meek sanctuary for hide-and-seekers.

UMI

CHARLES ALLMON, NATIONAL GEOGRAPHIC STAFF

The Sun Rises, a Century Passes,

AS WE ENTER 1961, an unprecedented experience begins for teachers and students—the Civil War Centennial, most lengthy, dramatic, and meaningful commemoration in American history.

The glamour and glory, the waste and sorrow of the War Between the States will pass in review as the nation relives the momentous events of 1861-1865.

Emphasis of the Centennial is remembrance, not glorification; commemoration, not celebration. To everyone it offers new opportunities of understanding.

What can we learn from America's ordeal by fire? More than 600,000 men died in 6,500 actions—some of the engagements so hotly contested that the very earth was left ablaze. Such ferocity did not spring full blown when Fort Sumter was attacked. What is not so well known is that a cold war, similar to the global one now in progress, held the United States in its grip for 30 years before Sumter.

The men who fired the fateful cannons at Sumter were not born when sectional differences first aligned South against North in 1832. When their moment to act arrived, they went through motions that had been ordained by a ceaseless build-up of peacetime hate; the fighting war started almost automatically as the result of cold war events which had become a force in themselves.

Observers at the time, and historians since, have never agreed on the issue, or issues, that spawned the war. Slavery became the catchall issue, but the North was not 100 percent against slavery and the South was not 100 percent for it. Slavery was an aspect of Southern civilization every facet of which was as foreign to New England and Pennsylvania as is the Chinese commune today.

On the other hand, the North's growing industrialism threatened to make an economic colony of the South. Words, acts, events, and emotions piled up until war had to come.

The first hot lead was thrown near Charleston, South Carolina, by military school cadets. They rushed to the beach on January 9, 1861, to turn back the

CIVIL WAR CENTENNIAL COMMISSION

A Mirror Held Both Ways

This picture, foreshadowing the re-enactments that will occur during the Civil War Centennial, 1961-65, also reflects the image of a century-old battle as the Sharpsburg Rifles rehearse at Crampton's Gap, Maryland. Many such units, authentic to the last bullet and button, prepare for special observances in 1961. Among them:

Jan. 9 Citadel Academy re-enacts firing on *Star of the West.*

Feb. 12-18 Montgomery, Alabama, observes Jefferson Davis inauguration.

March 4 Congress re-enacts swearing-in of Lincoln.

April 12 Charleston, S.C., re-enacts Fort Sumter bombardment.

May 18 Missouri re-enacts Battle of Lexington.

June 3 West Virginia remembers Philippi.

July 21-23 100 men each from 23 States, plus 1,200 members of the North-South Skirmish, re-enact First Manassas (Bull Run), Va.

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